

American Court used as an illustration of the cure of a potential homicide); Irma Grese, the Belsen war criminal who was executed; Aake Horsten, a sex murderer who was cured; Joseph Redenbaugh, an American sentenced in 1917, at the age of nineteen, to life imprisonment for murder, who continues to serve his sentence in a State prison, and finally Ethel and Julius Rosenberg, charged with treason against the United States, sentenced to the electric chair in 1951 and executed on June 19th, 1953.

Part I of the book is therefore confined to relating the salient points in the case histories of these seven people and their subsequent trials. Part II is devoted to a pertinent discussion as to whether capital punishment is ever justifiable if a rational approach to the problem of crime and the criminal is to be considered; pointing out with convincing emphasis that the abolitionist acceptance of "diminished responsibility" under the British Homicide Act, 1957, is a step away from rather than towards total abolition as it is feared that the Act "reaffirms the necessity of using capital punishment in practice under certain circumstances."

It is arguments such as these which denote the power of thought and perception which has gone into this book. It is unfortunate therefore that in comparing the Heath and Brettinger cases, generalizations have been made which, in the view of some, may tend to reduce its effectiveness. As an example, in discussing psychopaths and psychopathic states of mind it is suggested "extreme cruelty to animals, unmitigated lying, bullying, showing-off, pilfering, these are the classic symptoms of the young psychopath." But such symptoms are also present in the neurotic delinquent child as exemplified by the "affectionless types" illustrated in Bowlby's *Forty-four Juvenile Thieves*—not necessarily psychopaths; while some psychiatrists are of the opinion that the true psychopathic pattern is not formed until approximately the twenty-fifth year of life or later.

These same psychiatrists might well prefer on the evidence given to place Rudi Brettinger in the category of an "affectionless

type," even though he was eventually certified as insane! One wonders, too, why there is reference to "ordinary emotions" rather than plain "emotions." The effect of emotion may be ordinary or extraordinary but surely not the emotion?

Broadly speaking, however, there would seem little to quarrel with in the authors' obvious sincerity of aim to show that the abolition of capital punishment is only one of many necessary reforms to the penal codes of Great Britain and the United States of America. They highlight the need to intensify research for a curative approach to the problem of the criminal psychopath; and draw attention to the desirability of increasing the use of trained caseworkers as Probation Officers in the High Courts or psychiatric social workers in the Prisons to obtain adequate case histories of offenders appearing before such courts on capital or non-capital charges.

However, the real strength of the book undoubtedly lies in Part II, the excellent "Summing Up" which argues the need for a penal reform which will include as a preliminary step the abolition of capital punishment which is regarded by many social reformers as an anachronism in this day and age.

This book should deservedly take its place on the same shelf as Roy Calvert's classic and that of the Viscount Templewood.

There is also an imposing bibliography and list of acknowledgments which should serve to confirm the impression of thoroughness of exploration into this disturbing question of social and individual prejudices in determining the moral hygiene of Man and Society.

H. A. C.

Size, Mary. *Prisons I Have Known.*
London, 1957. Allen & Unwin. Pp.
195. Price 18s.

THIS book is an unembellished account of the author's forty-two years spent in the prison service, of the day-to-day life of women prisoners, and of the changes which have taken place in women's prisons and methods

of treatment of prisoners during the last half century.

Miss Size served as a probationer in Manchester, Aylesbury and Leeds Prisons, and subsequently as school-mistress in Aylesbury Borstal Institution, Lady Superintendent of Liverpool Prison, and Deputy-Governor of Holloway Prison. She was recalled from retirement in 1947 to take charge of the new open prison for women at Askham Grange, Yorkshire, where she remained until 1952.

The book is unassuming and unsensational; but by a quiet recital of factual detail, and by brief pen-portraits of individual prisoners, the atmosphere of prison life is created and the value of the educational and redemptive work attempted is made clear. There is no theorizing; the book reflects the practical, unsentimental yet humanitarian sympathies of its author.

When Miss Size started her career in the Prison Service there was little scope for reform or rehabilitation. The self-respect of prisoners, where it existed, was soon crushed, and kindness by staff, or by one prisoner to another, was not allowed. Elizabeth Fry's principle that "punishment is not for revenge but to lessen crime and reform the criminal," laid down in 1818 and approved by Parliament of that day, appeared to be entirely forgotten. But Elizabeth Fry's principle seems to have been Mary Size's guiding star and she enthusiastically put into operation many new ideas of her own as well as those imaginative reforms initiated by the Prison Commissioners—reforms of which the general public has often been afraid. In her book she pays generous tribute to the Commissioners, who have changed the whole conception of prison life during the past forty years, but she reminds us that much still needs to be done before the system can be regarded as satisfactory.

Miss Size is an advocate of the open prison for first offenders for whom there is a chance of reform, and for recidivists with less than six previous convictions, whose sentences are of six months' duration or over, and who are considered fit for training and likely to benefit from it. Suitable Corrective Trainees

should, the author claims, be housed under open conditions in a separate institution, where prolonged and intensive training would be possible. The open methods might also be applied to some other recidivists and Preventive Detention prisoners. The author's long experience of her subject renders these views worthy of the closest consideration.

M. E. B.

SCIENCE AND RELIGION

Huxley, Julian. *Religion without Revelation.* London, 1957. Max Parrish. Pp. xii+252. Price 21s.

THIS is a revised and expanded edition of a work which first appeared in 1928. Its reappearance must be warmly welcomed in the interests of both older and younger generations, for it is a book of outstanding merit which breaks ground in a field where too often the seemingly irreconcilable claims of science and religion have left the puzzled seeker after truth with bewilderment and confusion.

The omnivorous curiosity, the true catholicity, the penetration and the clarity, together with the scrupulous intellectual rectitude of this our foremost teacher of the common man were never displayed to greater advantage than in this attempt to clarify the relations of the scientific and the religious spheres. Sir Julian Huxley approaches this great task with the qualification, of which many will no doubt be surprised to learn, of a profound capacity for religious experience.

With characteristic lucidity Sir Julian discusses the basic data of religious experience and shows that they are not necessarily dependent upon the notion of deity conceived as a supernatural power or powers invested with the attributes of personality. Primitive religion and science, as Frazer long since demonstrated, were both rooted in magic and magic was an attitude bound up in a sense of mana, the Polynesian word which connotes mysterious power. The reflection of mana in the human mind is wonder, awe, reverence, the feeling of the